



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

apologetical writing specifically designed to inculcate christological doctrine. Jesus did not claim to be the Messiah; his message was a simple, plain message of religion and morality, set in the apocalyptic framework of current Jewish messianism. "All his efforts were in the direction of making as many as possible believe so entirely that the kingdom was really coming as to alter their lives to correspond with its ideals, and so be found worthy of citizenship when it should come" (p. 96).

But shortly after his death his followers began "to preach a totally different gospel, the burden of which was that he was the Messiah" (p. 77). In this way the gospel *about* Jesus came to usurp the gospel *of* Jesus, and has maintained this supremacy until today, engendering "the rival ecclesiasticisms, the ponderous and discordant theologies, together with the wars, persecutions, and fanaticisms which have so often disfigured the face of Christendom, and have prevented the gospel of Jesus from doing its beneficent work among men" (p. 77).

The differentiation of the Jesus of history from the Christ of faith, with which this author is concerned, is one of the large tasks of New Testament scholarship. Mr. Lester's contribution to the discussion will promote study and consideration of the critical problems of the Gospels. He says he has written the book "especially for intelligent laymen," and to them it may be recommended—not necessarily for the acceptance of its views, but for a straight, vigorous, sincere grappling with some fundamental historical questions.

C. W. V.

HARRIS, J. RENDEL. *The Odes and Psalms of Solomon*. Published from the Syriac Version. 2d ed., revised and enlarged. Cambridge: University Press, 1911. xxxvii+156+53 pages.

This second edition of Harris' work followed in eighteen months upon the first. The literature of the subject even in that short time became extensive (see the list on pp. ix-xii). Harris deals with this mass of opinion in his inimitably fair, appreciative, and discriminating way.

Reviewing the various hypotheses, he does not find himself persuaded to change from the view announced in his first edition, but considers the questions still open and awaits new light. This second edition differs from the first chiefly by having this thirty-page summary of the discussion. Some slight changes have been made in the text and introduction. Harris' work still stands as the leading monograph on the Odes.

C. W. V.

---

#### CHURCH HISTORY

MUSS-ARNOLT, WILLIAM. *The Book of Common Prayer among the Nations of the World*. London: Society for Promoting Christian Knowledge, 1914. xxi+473 pages. \$3.00.

In this handsome volume Dr. Muss-Arnolt has undertaken to give a complete list of all printed translations of the Prayer Book, and, as far as can be judged by a non-specialist (in a field where specialists are very few), the task has been performed with entire thoroughness. Some 200 translations are noticed, grouped under 7 linguistic divisions and 72 subdivisions, representing in all over 120 languages. The bibliographic descriptions are irreproachable in their fulness, although a purist in such

matters might prefer the use of centimeters for dimensions. Short biographies of the translators are given, with an account of the printers of the earlier editions, and in each case the account of the translation is prefaced with a brief narrative of the missionary work that led up to it. The work is, consequently, an important contribution, both to general bibliography and to the history of Anglican missions.

As far as available tests show the collations are generally very accurate, but perfection seems to be unattainable in a work that involves so much unusual material. So on p. 428 (Whutana Book) after "Saviour," read a comma for the stroke given; on p. 34 (Psalter title), read a period for the comma after "versus," and (below) insert a period after "Vautrollerius." At the bottom of p. 157, in the Hebrew transliteration, read "mashlāl" for "mashī." The Mexican Book of 1901, described on p. 98, is very much enlarged from that of 1894 and contains 312 pages. The description of the Christ Church service books on p. 35 should be supplemented to give an account of later editions. The Hawaiian Book of 1883 was published in two editions, with slightly different title-pages (p. 290). A collation of the Gaelic Book of 1818 would have been desirable, as its title is quite different from that of the reprint of 1895, given on p. 86.

B. S. E.

BEET, W. ERNEST. *The Medieval Papacy and Other Essays*. London: Charles H. Kelly, 1914. xvi+334 pages. 3s. 6d.

In this volume Dr. Beet makes no claim, as in his works on earlier phases of the same subject, to original research. He has here given us a series of light, sketchy essays, with very little of originality and freshness of presentation to justify their appearance before the public. His *Early Roman Episcopate* was at least based on sources, though lamentably out of touch, as is also this present volume, with current secondary work. It is really hard to see any justification for the offering of this book to the public; doubtless the author finds a motive for its publication in the clientèle already built up by his earlier works.

C. H. W.

HEUSSI, KARL. *Kompendium der Kirchengeschichte*. Tübingen: J. C. B. Mohr, 1913. xxx+613 pages. M. 9.

The first edition of the first part of Heussi's *Kompendium* appeared toward the end of 1907. The present volume, marking the end of the third edition, appeared toward the end of 1912. This volume is the product of a thorough revision; especially in the sections on the early church has new matter been inserted, old matter elided, and other portions compressed. While in this way the text has been brought up to date and improved, the essential character of the book has remained unchanged.

Heussi's *Kompendium* remains, as it was at first, really fitted for beginners in church history; or at least, we may say, more nearly adapted to beginners than are most of the other volumes on church history written in German. Heussi's book is simple, clear, luminous. Its periodization, particularly, is excellent. On the bibliographical side, the Heussi does not compare with the Krueger, nor does it aim to do so. It purposely avoids giving sectional bibliographies and topical bibliographies; nevertheless, it is preceded by a general sketch, up to date and useful, of the literature applicable to the whole field. And, indeed, "useful" is the adjective to apply to the whole volume. It is one that every scholar will be glad to have at his hand.

C. H. W.